614 power is, the more ying [strong, lit., hard or tough] he be-
622 comes. So anyone who is powerful enough to be pao-t'ou is
555 ying tu-tu. Chih-t'ieh died a few years ago. Following his death, his power and influence came to an end. The position of leadership is achieved by a Lolo through his own individual accomplishments. It remains with him during his lifetime, but is not hereditary.

After Chih-t'ieh's death, his successor was not his own son, but his cousin, named Li-ch'ü Ta-chi, who was descended from the same paternal great-grandfather. Ta-chi, now thirty-five years old, is a capable and competent black Lolo. When the
159 author made this investigation trip to Ta-liang Shan and Hsiao-
555 liang Shan, Ta-chi was employed as pao-t'ou for the team. Ta-chi's father, Ch'uan-erh, was a pao-t'ou around the Ma-ching-tzu area. In the rebellion of 1919, he was one of the chief instigators. After the riot he returned to his native village of San-ho-i-ta and died there of sickness afterwards. During that time Ta-chi, who was only eleven years old, was left a poor lonely orphan with no one to support him. After more than ten years of hard struggle, he finally managed to get ahead, later married, and had children. Gradually he has accumulated some savings and is now considered a wealthy man in San-ho-i-ta. Ta-chi has two younger sisters. The elder one was married to Hu Hsing-min who lived in Wu-chio west of Lei-po. Five or six years ago, Hu Hsing-min died and was survived by his wife and two young daughters. In order to help his sister manage her household
[593] affairs, Ta-chi often traveled back and forth between Lei-po and Ta-liang Shan. Having had more contact with the Han-
[177] Chinese and learned more about things in the outside world than the others, he is one of the comparatively enlightened black Lolo in Liang Shan. Because of his popularity, Ta-chi soon became the leader of the Li-ch'ü branch of San-ho-i-ta to succeed Chih-t'ieh. This time when Ta-chi led the author and his inspection team to the mountain region, it was his first assignment as headman-protector of the Han-Chinese traveling in Liang Shan. For this trip he was branded a Han-Chinese by
[609] two of his clan uncles in the village. Lolo [20] hostility towards outsiders can readily be seen from this instance.

622 Ma-liu Wan in Hsiao-liang Shan is also a Li-ch'ü vil-
614 lage. Its chief, Li-ch'ü Pieh-t'u, was formerly a well-known rebellious Lolo, but in his old age he changed his attitude by submitting to government rule and living quietly as the head-
682 man in Ma-liu Wan. Pieh-t'u had a son who was intelligent
614 and smart. Once he was playing with pistols with Ta-i, Pieh-
555 t'u's clan nephew, in front of Shan-wang Miao and was

567 outskirts of Lei-po city, are the chief hiding places of Lolo
721 bandit bands. Day and night, whenever they saw small groups of Han-Chinese travelers on the road, they would rush out from ambush in the thickets to attack. After having threatened and killed one or two persons, they then seized the others and their belongings. The district outside Lei-po was often
[727] attacked at night. After they had broken into the house, the Lolo would capture all the men and women there and plunder and seize their property; sometimes they also burned down the house. The soldiers and civilians inside the city, even though they had heard the noise, dared not go out to help. The
567 Han-Chinese who went to the Lolo region to trade in opium usu-
609 ally employed some black Lolo to serve as headman-protectors, but somewhere on the way the Lolo would often turn the tables and kidnap their protégés as slaves. This is called "reverse protection." Farmers who went to the border region to reclaim waste lands also sought the protection of the black Lolo; again, at times, the Lolo would rebel and seize the Han-Chinese as slaves in a large-scale kidnap attempt. The victims, sometimes numbering as many as several hundreds, were sold in the Lolo region and transported to different places.

727 According to Lolo tradition, all captured persons and
564 goods are considered the property of the captor. If the black and white Lolo band together for robbing, the black Lolo can keep everything they have taken, while the white Lolo have to share a part of the loot with the black Lolo. All the booty is either retained or sold. The captured Han-Chinese people,
567 however, are always sold and usually change hands three or four times before they are finally kept as household slaves. This is done to prevent the Han-Chinese, if they should succeed later in escaping to Chinese territory, from identifying their kidnapper, who would be in danger of seizure and punishment by the government if he ever set foot in the Chinese territory. The price of slaves depends mainly on their age,
567 irrespective of sex. The very young and the very old who are
435 too feeble to work are sold cheaply, while strong youths and adults fetch a high price of 50 to 100 ounces of silver per person. If the Han-Chinese slaves are redeemed from Lolo territory, the ransom, always slightly higher than the buying price, is usually over 100 ounces of silver.

727 The Lolo not only seize people and goods in the Han-
628 Chinese territory, but also from their clan enemies. Mem-
567 bers of enemy clans take revenge and kill each other in feuds that may last for generations. Captured black Lolo have to be killed right away because they cannot be enslaved; on the other

695 chewing to see if there is any blood on the rice. If not, then he is not guilty. Ordeal is practiced on members of the same clan for stealing, robbing, cheating, and so forth. While it is an [673 honorable deed to rob and steal from enemy clans, it is considered a crime to do the same to members of one's own clan. ●609] Sometimes crimes can be resolved through a blood covenant. Also, a white Lolo, if he wants, can win the black Lolo's confidence through swearing or candid confession. To do this, he kills a chicken and drops its blood into the wine, which he drinks in one draught. This will have the effect of signifying that any unlawful cheating of his master will result in his suffering the same fate as the dead chicken.

675 789 Covenant is a form of action used by the Lolo to win the confidence of others. Its performance involves the use of magic, but it is also a contract according to primitive law. Whenever there are business transactions, guarantees for safe travel, or an alliance in clan-feud fighting, they always hire a pi-mu to kill the chicken and imprecate over it, both sides [103] pledging each other with blood wine. There is another example called "ch'ü ox hide," a form of covenant made by the black Lolo when they surrender to Han-Chinese officials, or when they guarantee the safe passage of Han-Chinese officials in Liang Shan. To perform it, they kill an ox and hang its skin with the head, tail, and four legs on a wooden scaffold, the whole should look like an ox standing with its head facing east and the tail toward the west. At the time the pi-mu recites the scripture and performs magic, the black Lolo who are surrendering crawl in from under the tail of the ox and then come out from under the head; meanwhile they swear that they will not rebel again. The blood wine is then brought forth and drunk together by both the Han-Chinese and the Lolo. As the most solemn form of covenant, it is also a manifestation of the magic power that rules over Lolo society.